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THE ANCIENT LANGUAGE OF CHINA.

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NOTES ON OLD CHINESE DIALECTS-EXTRACTS.

A. From the Sung Shu.—(1) The founder of the [Sung] Dynasty never got rid of his Chu [Hu Nan] accent, though [his family had been] for many generations in Kiang Nan.

(2) Wang Tao-lin, Prince of Ch'ang-sha, had not been conspicuous for any great abilities, and his speech was very strong of Hu Nan.

B. From the Shih Shwo, or "Biographical Anecdotes."—(1) When Liu Chên-ch'ang emerged from his interview with the Minister Wang [Mayers, No. 822, Wang Tao], he was asked what he thought of my Lord Wang. He replied: I don't see anything unusual about him, except that he lets slip occasional Wu [North Chê Kiang] expressions.

(2) Chih Tao-lin came east [Kiang Nan] to see Wang Tsz-hien [Mayers, No. 796] and his brothers. He was asked what he thought of the Wangs. He replied: They seemed like a lot of white-necked crows, for they were always calling each other A-this, A-that.

C. From the Pei Shih, or "History of the North."—Liu Ch'ing, Prince of Tan-yang [under the Northern Ts'i Dynasty], used barbarian and Chinese words promiscuously in shouting to or swearing at his lacqueys. The other Princes used to make sport of him, even when engaged with him officially.

D. From the Pei Ts'i History.—Yang Yin praised P'ei Hienchih in these words: There are a number of Ho Tung [Ho Nan] men in office at the [Ts'i] capital, but the brothers of this family are the only ones without provincial accent.

E. Ku T'ing-lin [of the Ming Dynasty] says: Sun Siang [of the T'ang dynasty] and Tsiang Hien-tseng [ditto] were versed in the Statutes of Chow, but their accent was mixed, so that the students would not come to them. Li Yeh-hing [of the After Liang] was of ripe scholarship, but could not change his native accent, in consequence of which the Liang [i.e. Ho Nan] people were in fits of laughter. The local accent of the people of Yeh [i.e. parts of Shan Si and Shen Si] is low and vulgar, so that Yen K'üan-san [of the T'ang dynasty] was unwilling to engage them as teachers for his sons. Thus, if the man of parts wishes to get at men's minds all over the empire, he must begin with considerations of [correct] utterance.

F. Ku T'ing-lin says in his Jih-chih Lu: Though the language of the five quarters [of the Empire] differs in each case, still, if a scholar of cosmopolitan feeling adheres to one local accent, he will not be approved by the man of parts: and thus it was that Confucius reproached Chung Lu [Mayers, No. 91] with his coarseness, and Mencius reproved those who spoke a barbarous tongue; and, in the composing of books, vulgarity is even more to be eschewed. Kung-Yang [Mayers, No. 250] is full of Ts'i-isms, and Hwai-nan [Mayers, No. 412] is full of Ch'u-isms. Sun-tsz [Mayers, No. 649] says that the [initial particle] 差, used in the Ch'u poems [of K'üh-Yüan, Mayers, No. 326] was purely a local expression peculiar to one period, and is not to be found once in the Yih-King, the Tso Chuan, or the Analects.

G. The Preface to the Glossary of Local Idioms attached to the Kin [Tartar dynasty's] History says that there are in it a great many bizarre expressions, being localisms of the period.

H. From the Concordance. (1) Ku Shên, with other wealthy men in Kiang Tung [i.e. Ho Nan], never changed his Wu accent.

(2) Luh Fah-ho [at the Northern Ts'i Tartar Court], though of peerless vigour as a debater, still had a Man [southern] accent.

I. Yen-tsz's Family Homilies.—Difference in speech among the people of the Empire [Kiu Chou] is a phenomenon which must have certainly existed ever since men came into being. Going back to the Ch'un Ch'iu Record, with its marks of [local] Ts'i expressions, and to the Li Sao Classic, with its exhibitions of [local] Ch'u-isms, we find about the earliest distinct proofs of this. Afterwards Yang Hiung [Mayers, No. 883] wrote his great and complete work on localisms; but he has invariably sought out rather differences and similarities in the names of things, and has failed to shew the same differences and similarities from the point of view of comparative etymology [lit., tone and reading]. Then we come to Chêng Yüan [?-tao, of the T'ang dynasty] with his commentaries on the Six

Classics; Kao Yiu [of the? Tsin dynasty] with his notes on the Travels of Lü [Puh-wei; see Mayers, No. 465], and on Hwai-nan [Tsz; Mayers, No. 412]; Hü Shên [see Mayers No. 202] who made the Shwoh-wên [Dictionary]; Liu Hi [of the Sui dynasty] with his work on explanations of names; -it was after all these that we first had comparisons and [mutual] borrowings [that is, the use of homonyms] in evidence of the sounds of words. Still, ancient speech differed much from that of the present, and it is especially impossible to ascertain the truth upon points involving the different positions of the vocal organs [lit., the light, heavy, clear, and thick]: it is even more doubtful when we come to questions of inner speech, outer speech, quick speech, slow speech, and direction "to pronounce as." Sun Shuh-yen introduced a glossary to the Erh-ya; he lived at the close of the Han dynasty, and alone knew [was the first to know?] what word analysis was [fan-yü]. It was not until the Wei [A.D. 220] times that this matter became generally understood. The Duke of Kao Kwei-hiang [the last but one of the Wei or Ts'ao Ts'ao dynasty] could not understand the analysis system, which he considered absurd, and, after this, pronunciation got more and more of local savour, and every one either made sport of or servilely followed someone else, in such wise that it is impossible to know who was right. If we take the metropolitan districts of the [successive] ancient rulers, and compare them with local usage, we reach a standard by comparison of ancient and modern forms, and the general average results shew but two [main groups, those of] Kin-ling [Nanking] and Loh Hia [Ho Nan]. The climate of the south being soft and mild, the accentuation is clear and sprightly, but its fault lies in being too superficial, with too many vulgar expressions. In the north the land is more cut up into hill and dale, and the pronunciation is thick and less sharply defined, but has the virtue of being genuine, with a good many ancient expressions. Still, for the lofty man of parts the southern shews up the better, and for the vulgar clown the northern is preferable. Change his [ordinary] clothes and talk with a southerner, and a few words will shew you whether he is a gentleman or a clown. Stand with a wall between yourself and a northerner, and if you talk all day you will not be able to distinguish the one from the other. Yet the southern is tinged with Wu-isms and Yüeh-isms, whilst the northern in adulterated with Tartarisms of all sorts, so that both have their serious defects, too numerous to be specified. However, the following may be cited as illustrations of error [in consonant initials? mail: the southerner confuses 錢 with 涎; 石 with 射; 賤 with 羨; 是 with 舐; the northerner confuses 庶 with 戌; 如 with 儒; 紫 with 姊; 治 with 狮: there are many parallel instances of error on both sides. From the period [534-50 A.D., when the Eastern Tobas had their capital at] Yeh, we have only had the uncle and nephew Ts'in, and the brothers Li who have given any great attention to language, and who are at all accurate. Li Ki-tsieh composed a work on the settlement of doubtful pronunciations, in which there were numerous errors. Yang Hiu-chih wrote his True Sounds, which is an exceedingly rambling affair. Whenever I meet boys and girls, even mere children, I gradually correct their speech, and I regard an erroneous or misplaced word uttered by them as a fault of my own. Words for things and acts which cannot be written in character I do not allow them to use, as you [my pupils or children] well know. Language, ancient and modern, has differed according to the fashion of the period, and men of letters have not been the same in Ch'u [Hu Kwang] and Hia [Ho Nan]. The work on Tstang Kieh analyses the character 粒 thus, 浦 賣; the character 娃 thus, 於 乖. The Book on the Contending States makes 划 to sound as 强. The biography of the Emperor Muh [? of the Chou dynasty] makes 諌 to sound as 間. The Shwoh-wên reads 戛 as 棘, and I as 猛. The Tsz-lin reads 看 as 口甘 analysed, and reads 伸 as 辛. The Tsih Yün makes two rhymes out of 仍成 and 宏登, and divides 為奇益石 into four [章 or ?] chapters. The work of Li Têng on tones makes 系 to sound as \$\frac{\mathfrak{R}}{2}\$. Liu Ch'ang in his work on the official pronunciation of the [Second] Chou and [First] Sung dynasties reads 乘 as 承; and many similar examples might be enumerated, if search were made into the analytical etymology of past dynasties, which, again, is often very inexact. The Mao-shih [Shi-king] of Sü Sien-min analytically spells 驟 with the initial 在 and the final 溝; and the Tso Chuan spells 椽 with the initial 徒 and the final 緣; and there are many others which are equally incredible. The language of scholars of the present day [6th century A.D.] is equally incorrect, but what were the ancients that we should be expected to follow their vagaries? The Colloquial Conversationalist says: 搜 means "to search a dwelling," and spells it and 兄侯; but, if so, 兄 should be spelt 所 菜: at present in the northern parts this latter sound [i.e. siung instead of hiung, meaning Wade's haing] has become general, and this is another instance of ancient language being inapplicable. The [two characters in the combination] 接張, a "precious stone in Lu [State]," should be read 餘煩, but in Kiang Nan [the latter] is always read as the 藩 in 藩 屏. The first character of the pair 岐山 should be read 奇, but in Kiang Nan they always pronounce it as the 祇 in 神 祗. After the fall of [the S

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Chinese Court ruling in Kiang Nan, the northern pronunciation became general in Kwan Chung [Shen Si], and it is doubtful which of the two is the truer derived; and, as far as my moderate knowledge takes me, I have not been able to trace them back. Among the northerners 舉 and 莒 are generally pronounced as 45, but Li Ki-tsieh says Duke Hwan of Tsi was planning with Kwan Chung upon the terrace an attack upon 莒, and that Tungkwo Ya noticed Duke Hwan's mouth open without closing, in consequence of which he knew that 莒 was spoken of: so that 莒 and Æ could not have been pronounced in the same way: it is thus we can as ascertain pronunciation. Take this case: things consist of fine and coarse; that is 好 and 恶. Men's hearts are liable to likes and dislikes; that is [also] 好 and 惡. But the former [of this latter pair] is analytically pronounced 呼號, and the latter 島 故. These pronunciations are found in Koh Hung [Mayers, No. 274], and Sü Moh [not Sü Miao, as erroneously given by Mayers, No. 646]: notwithstanding this, the scholars north of the River [Hwang Ho], in reading the Book of History, whilst agreeing with [the former] 呼號 in the phrase 好生惡殺, yet read [the latter] 於 谷; that is, make the one refer to things, the other to feelings,—[a distinction which is] quite untenable. The word 甫 is a polite way of addressing a gentleman; the ancient books often used it for 致; [yet] no single northerner would ever seem to call [his father] 甫,—another inexplicable point. The cognomens of Kwan Chung and Fan Tsêng [Minister of Hiang Yü] must be read according to the [ordinary] pronunciation [of the character] in 体 父 and 亞 父. Again, according to all the vocabularies, the word 焉 is either the name of a bird, or a particle; and in all cases is spelt analytically 於意; but, since the [publication of] Koh Hung's Thesaurus of Expressions, a distinction has been made when it means "how," "if," "where," in which cases it should be read as above: examples are 於焉 逍遙 and 於焉嘉客, or焉用传 and 焉 得 仁, with similar expressions: but, as an adverb or particle, it should be read [lower series, or] 矣愆, of which examples are 故稱龍焉 and 故稱血焉, or 有人民焉 and 有社稷焉, or 託始焉爾 and 晋郟焉依; with others such. This is still the case in Kiang Nan, where the distinction is plain and easy to understand; but, north of the River [Hwang Ho], the two sounds are merged into one, [so that], even though you [wish to] adhere to the ancient sounds, you cannot do so now-a-days. The word # (pronounced H) is a particle implying doubt. The Tso Chuan says 不知天之棄魯邪抑魯君有罪於鬼神邪. The philosopher Chwang says: 天邪地邪. The Han Shu says: 是邪非邪.— Such are examples: yet the northerners pronounce it as &, and mistakenly do so. But it may be objected that, as a connecting particle, as in 乾坤易之門戶邪, it is rather one of assertion than of doubt. The reply is, why not? The first cases mark a query, the last allots a virtuous quality by way of [interrogatively] deciding a point. The Kiang Nan scholars, in reading the Tso Chuan, pronounce [the latter word as in] 僚述, or, as though of a class with 凡, [even tone]. The word 版 in 軍自敗 means "to suffer defeat," and 版 also means "to inflict a defeat," [but is here pronounced] 補版: yet in none of the records or annals is this [latter] analytical spelling to be found. In Sü Sien-min's version of the Tso Chuan this [latter] sound only occurs in one place, and no distinction is drawn between the passive and the active sense. [The upper series distinction] is therefore a piece of pedantry.

The ancients used to say: "It's hard to reform the rich," meaning that they were fastidious and self-satisfied, and incapable of undergoing self-denial. The frequent incorrect speech of the princes, nobles, and serenities which I regret to notice comes of their contact with women of low origin at home, and the absence of good instructors and friends out of doors. During the Liang dynasty [A.D. 502-555], a certain feudal earl, in exchanging jokes with the [third] Emperor Yuan over their cups, professed to be too dull to understand, and said he was 題 段 instead of 癡 鈍 [approximate sounds]. The Emperor said 颸異凉風段非干木 謂 鄂 州 為 永 州. The Emperor Y uan reported the matter to [his brother and predecessor the Emperor Kien-wen, who said 康辰県 入遂成同謀爲此之類舉口皆然[royal witticisms which, if correctly copied, are beyond the writer's powers of exposition]. The Emperor Yuan wrote an autograph instruction for his son's teachers to take this as a warning.

North of the River [Hwang Ho] they spell [i.e. pronounce] 攻 analytically 古宗, herein differing from 工, 公 and 功, an extra-

ordinary out-of-the-way [piece of business].

During the Northern [? Ts'i] Dynasty, there were men named 暹 who pronounced their names 織; and others 琨 who pronounced their names 袞; others again named 洸 who pronounced their names 钰; and 莿 (= 藥 in sound) who pronounced their names ঝ (= 燥 in sound]. In these cases not only were the syllables and tones both wrong, but they caused their descendants to mix up the taboos [under which the names of superiors cannot be uttered].

J. From the Pei-wên yün-fu or Concordance. The Bamboo Books talk of 點 Duke of 宋, but the History Book makes him grandson of T'ou-man. Yen considers 點 to be the 合璧 of T'ou-man, the intention being to distinguish the languages of Chou and Ts'in.

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K. Preface to 朱 駿 聲's modern edition of the Shuoh Wên .-During the successive reigns of the Hia, Shang, Chou, Ts'in, and Han Dynasties, pronunciation [lit., tone] changed from generation to generation. Over the vast area of the Empire speech has changed with locality. Were it desired to force the tongue into the same movements as of old, it would be impossible. Would you pitch all the words in the classics and old histories through one pipe, you would find this even more impracticable. What you can do is this. From the shapes of certain characters you may decide one tone [or sound]; from the rhymes in the classics you may fix all the tones [or sounds which correspond]; and with the laws of transmutation you may distinguish the true tone [or sound] from the modified [or perverted sound or] tone; in all three cases tracing things back up to their beginnings. [The writer of the above passage then instances the character 水, which rhymes with 衣, and is pronounced . He is much puzzled at this, but the key to the mystery is found in vulgar modern Foochow, where k is pronounced hwi].

The above extracts were nearly all handed to me in manuscript by a literatus who is now in another province, and I have not had access to any native authority competent to explain doubtful passages, or to correct possible errors in transcription. I believe, notwithstanding, that my translations are sufficiently accurate to prove that, 1,500 years ago, the Chinese could write acutely on internal philology, and also to prove that, from the earliest historical times, widely differing dialects have been spoken in China.

In order to illustrate the above extracts (the chief and last but two of which was written 1,400 years ago), I append a set of tables shewing in nine dialects what is the present pronunciation of each word alluded to by the Chinese authors. As a matter of principle, I accept as first-class authority for my own purpose no authority or testimony whatever on the present local pronunciation of any word, unless I have myself tested it from the mouth of a native of the place; and, accordingly, in the few instances where, though I feel tolerably certain, I cannot personally certify to the pronunciation, I write the word in italics. Both general historical considerations and the special allusions made in Extract I. to locality, render it certain that the word "south" can only mean Kiang Nan, including parts of Chê Kiang and Hu Kwang: it cannot refer to Canton (which was then but an outlying semi-independent colony); still less to the Swatow country and Fu Kien. The asterisk represents the vowel in such words as sz, ng, m, shih (Wade), shi (Edkins), &c.

CHARACTER SELECTED FOR		MODERN PRONUNCIATION IN										
ILLUSTRATION.	Peking.	Yangehow.	Szeh'uan.	Hankow.	Ningpo.	Wenchow.	Fouchow.	Hakka.	Canton.			
錢	ch*ien	c h*iei	chtien	ch*ien	dzie ⁿ and die ⁿ	dzie¨	chieng	ts'en	ts'yn			
涎	hsien	hsiei	hsien	hsien	ngie ⁿ ye ⁿ	уe	yong	yen	yn			
石	sh*	sêh	sh*	8*	zĭ v. ză	zy	sik v.	shak	shik v.			
射	sh*	sêh	sh*	8*	zĭ	yai	sioh	sha for yit or shit	she for yik or shik			
TE .	chien	chiei	chien	chien	dzien	dzie	chieng	ts'en	tsyn			
羨	hsien	hsiei	hsien	hsien	jön	zie	sieng	sen	syn			
是	sh*	S*	sh®	8*	z*	Z*	sei	shi	shi			
舐	8h*	ti	no r	ecord	z*	ti dzi z*	ti	she	shai			
庶	shu	su	shu	su	shï	sii	söü	shu	shü			
戍	shu	su	shu	su	shi	sü	вöü	shu	shü			
如	ju	lu	ju	yü	jï	jï & zü	ü	i	yü			
儒	ju	lu	ju	yü	jï	jī § zii	ü	i	yü			
紫	ts*	ts*	ts*	ts*	ts*	ts*	chie	ts*	ts*			
姑	ts*	ts*	ts*	ts*	tsi	ts*	chi	tsi	ts*			

^{*}Is intended for the indescribable elementary vowel known only (apparently) to Chinese, and not the same as 7.

It will be seen that, south of the Yang-tsz, the distinction between 寰 and 延 is much greater than north of the same river, and the same may be said in a less degree of that between 霞 and 雯. Both north and south the presence or absence of t before s or sh, or hsi is the true distinction, but the second parts of the initial hi becomes hsi in one extreme direction, and y in the other. As to 云 and 弘, it is manifest that the confusion is purely northern. It is important to notice that both in Canton and Hakka 弘 is now pronounced she, sha, not only where pronounced she in the north, but also where pronounced sh* in the north. This is a separate peculiarity, having nothing to do with the point involved, and is a peculiarity by no means rare with other characters and dialects.

In discussing these characters, it is important to select that sound out of the one, two, or three differing sounds of each (as the case may be) which alone can be referred to. For instance \$\frac{1}{2}\$ has three forms, according to its meaning, in ordinary use. The character 舐 is an unfortunate selection, for it is one in which the struggle between two phonetic quantities ti and tshi, or tai and tshaai, has produced an unusually serious irregularity: moreo er, I have no certain record or recollection of Hankow and Sz Ch'uan usage. However, here, again, it is certainly rather the north than the south which fails to distinguish. The conclusion is (at first sight) that what was meant by the south was what was, 1,800 years ago, historically the south,—namely, Kiang Nan, Chê Kiang, and Hu Kwang; and that the old pronunciation of the north has been (as far as these instances go) better preserved in the (present extreme) south, which was then only an outlying colony. With regard to the next six characters, in four cases there is no

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distinction whatever, either north or south, so that no conclusion can be drawn from the evidence of modern pronunciation at all. Still, as 庶 theoretically rhymes with 御, and 成 with 遇, it is probable that shu is meant as the old first sound, and shu as the old second: but 遇 and 御 in the nine above-mentioned dialects are precisely the same. So with in, which rhymes with in; and A, which rhymes with I. The first is evidently intended for ju and the second for ju. Here we still have living evidence; for in Hakka, Ningpo, and Wênchow, ff is vulgarly pronounced ng (i.e. ng*), notwithstanding that its regular literary pronunciation is, respectively, i, yü, and ngü. But here the conclusion leads in precisely an opposite direction; for, if Hakka, Ningpo, and Wênchow are to represent "north" in the first set of cases, it is evident that, to be consistent, they must in the second. The charactes the and are in the same predicament. So far, then, the moral to be pointed is that, just yet, it is best not to draw any conclusions at all, but to content ourselves with noting that there is a "latent" conclusion, if we can only get hold of the clue. Our i in shi is not the same as our vowel in sh*, (Edkins' shi.)

CHARACTER SELECTED FOR ILLUSTRATION,	PRONUNCIATION (ACCORDING TO MY AVERAGE SPELLING AS PUBLISHED) IN MODERN DIALECTS,									
	Peking.	Yangehow.	Szeh'uan.	Hankow.	Mngpo.	Wenehow.	Fooehow.	Hakka.	Canton.	
治	ch°ia hsia	hsiak hsie	norecord	ch*ia	уа	a	hak	kiap	hap	
狎	hsia	hsiak	norecord	hsia	ya	8.	hak	ap	hap	

Supposing that in the former cases we had drawn any conclusion, in this last case it is a still more difficult problem to place the "north," as represented by modern migrations. Here it is clear that the "confusers" are now all north of the Yang-tsz. The Foochow dictionary gives ak as the pronunciation of \$\mathbb{H}\$, but I have two native word-of-mouth authorities for hak. The Cantonese also (vulgarly) use \$\hat{h}\$ for the colloquial \$\hat{e}p\$ or \$\pip\$p. Both words rhyme together, according to ancient tables, so that it is plain our author refers in this case to the initial and not to the final, and probably means that the initial \$Khi\$ is confused with the weaker initial \$Hi\$.

I have no record of the character 辩 in any dialect, nor do I consider the evidence of any local European dictionaries upon the pronunciation of so rare a character worth a rush. The author, however, undoubtedly refers to the confusion between the finals ai and a (e.g. as in 佳). My dissection of the Wênchow and Ningpo dialects discusses this question very fully. The point probably is that an ancient final resembling the aw in English paw, and another ancient final (still existing at Yangchow) resembling the in in French lin, had then already in some parts both merged in the final a (being the vowel in father). In most modern dialects the first final has become a and o, and the second ai and e, but in Ningpo the vulgar form kwa exists alongside of the more regular kwe in the character 弄, and in nearly all analogous characters.

CHARACTER SELECTED FOR	MODERN PRONUNCIATION IN									
ILLUSTRATION.	Peking.	Yangehow.	Szeh'uan.	Hankow.	Ningpo.	Wenchow.	Foochow.	Hakka.	Canton.	
刎	wên	wêh	wên	wên	vêng	wăng	ung	wut	mên	
免	mien	miei	mien	mien	mie	mie	mieng	men	myn	
諫	chien	chiang	chien	chien	chie ⁿ v. kaa ⁿ	ka	kang	kan	kan	
間	ohien	chiang	chien	chien	chie ⁿ v. kaa ⁿ	ka	kang	kan	kan	
憂	chia chie	hsiak	norecord	norecord	chĩ chă	ka	ngak	k*at	at	
棘	ehi	chyk	chi	chi	chĭ	chiai	keik	kit	kik	
111.	min	ming	min	min	ming	ming	ming	men	ming	
猛	mêng	mung	mung	mung	mêng v. maang	mae	meing v. mang	mang	mang	
伸	shên	shên	shên	sên	sing	sing &	sing	shin	shên	
辛	hsin	hsing	hsin	hsin	sing	sang	sing	sin	sên	

It is difficult to say whether the point in the first case is that (as still in Canton), the initial m was erroneously used, or that (as still in Canton and Yangchow), the entering tone (or final t was) eroneously used (for final n) in the phrase 自 刎. In the second case there is no point at all in any of our nine dialects. In the third case there are signs in Pekingese, fully developed in Ningpo, of chie or cha confusing itself with chie or chi, and in Ningpo it is common for certain i words (e.i. zi 石) to be vulgarly pronounced a (e.g. za). In the fourth case the point probably is that, as in Scotland, the vowel in ming was confused with that in meng; e.g. sindry for sundry. As to the fifth point, in Ningpo, Wênchow, and Foochow the two characters are indistinguishable. It is only in the single phrase 伸 宽 at Wênchow that 伸 is read sing, and not sang. As to 着 being pronounced with the final of #, this is not so in any of the nine dialects, nor is it so in the even-toned rhymes,* where 甘 rhymes with 覃, and 看 with 寒. If the point is not the final m or n, but only the tone, then 看 is in most if not all the nine dialects read with both even and oblique tones, according to meaning; so that here again there is no point. In Hakka, many final m, t, p, are retained or introduced though they are n, k, and t in Canton. Dr. Edkins, (who, I believe, knows little or nothing Hakka), seems to assume that the fact of certain finals existing in Canton and not elsewhere shews that they must always have existed; but, if this be so, then for the same reason Hakka has a still older claim: but it never seems to have struck Dr. Edkins that a simious man with the stump of a tail is just as likely to have developed his stump from bare-breeched ancestors, troubled with flies during many agons, as from ancestors with longer caudal appendages whom trowsers had since rendered indifferent, to the fly nuisance, for anyhow someone must have first evolved a tail, except on the assumption that animals were stuck on to tails and not tails on to animals. It is important in pointing the moral not to over-adorn the tail.

^{*} Strange to say in the \(\frac{1}{4}\) and \(\frac{1}{2}\) tones an and am finals are not distinguished in the \(P_{ei}\)-wen Y\(\text{uin-fu.}\)

CHARACTER SELECTED FOR				MODERN 1	1				
ILLUSTRATION.	Pekingese.	Yangehow.	Hankow.	Szch'uan.	Ningpo.	Wenchow.	Foochow.	Hakka.	Canton,
成	ch'êng	ts'ên	ts'ên	ch'ên	dzing	zing	sing v.	shin ch'in & v. shang	shing, ch'ing,& v. sheng
173	jêng	jên	jên	jên	djing	zing	‡ ing	yin	ying
宏	hung	hung	hung	hung	wing	ung	heing	† fen	wêng
登	têng	tên	tên	tên	têng	tăng	teing	ten	têng
為	wei	wei	wei	wei	wei	уü	ni	wei	wai
奇	ch'i	chʻi	ch*i	ch'i	dji	dji	ki	kʻi	k'ei
益	yi	yik	_ yi	yi	tt yĭ	yai	eik v. iă	yit	yik
石	sh*	4 sêh	8*	sh*	zĭ v. ză	zi	sik v.	shak	shik v.
系	hsi	hsi	hsi	hsi	yi	yi	hie	he	hai
羿	i	i	i	i	ngi	ngi	ngie	ngi	ngai
乘	ch'êng	ts'ên	ts*ên	oh'ên	djing	zing	sing	shin	shing
承	ch'êng	ts'ên	ts'ên	ch'én	djing	zing	sing	shin	shing
骤	tsou ts'ou	tsêo	tsou ts'ou	no record	dzöü	dzau dau	chaiu	tseu ts'ieu	chău v.
在	tsai	tsae	tsai	tsai	dze	ze	chai	tts'ai	tsoi
遘	kou	kêo	kou	kou	köü	kau	kaiu	keu	kau
椽	ch'uan	ts'ou	ts*nan	ch'uan	djö ⁿ	djüe	t'iong	yen	yün
徒	t'u	t'n	t*u	t*u	du	du	tu	t'u	t'ou
綠	yüan	yüei	yüan	yüan	yüe ⁿ	yüe	yong	yen	yün
搜	sou	8êo	sou	sou	söü	sau	seu	seu	sau
兄	hsiung	hsiung	hsiung	hsiung	hsüung	hiung	hing v.	hiung	hing v.
	hou	hêo	hou	hou	‡‡ 'öü	‡‡ 'au	hen	heu	hau
- 榮	jung	yung	yung	yung	yüung	yung	ing	yin	wing
煩	fan	faa	fan	fan	vaan	va	fang	fan	fan
藩	fan	faa	fan	fan	vaan	va	fang	fan	fan
岐	eh*i	ch*i	ch'i	ch'i	dji	dji	ki v. kie	k'i	k'ei
奇	chi ch'i	chi chei	chi ch'i	chi ch'i	chi dji	chi dji	k'ie ki &	ki k'i	kei k'e
元氏	chʻi	ch'i	ch*i	ch'i	dji	dji	ki	k'i	k'ei
型	chü	chü	chü	chü	chü	ehü	kü	ki	köü
	chü	chü	chü	chü	chii	ehü	lü	li	köü
矩	chü	chü	chü	chü	chü	chü djü	kü	ki	köü
甫	fu	fa	fu	fu	no record	fu or p'u	hu or p ^t wo	p*u	fu or p'ou
父	fu	fu	fu	fu	vu	vu or vêü	hu and hou	fu	fu
邪	ya	ya	ya	norecord	norecord	i	ye	ya	ye
地	ye	yae ye	i ye	ye	ye v. ya	ya	ya	ya	ya
焉	The d	istinctio	n menti king an	oned is d Wênch	made in	Hakka	, Canton	n, and F	oochow

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‡ Strange to say, in the upper series instead of in the lower as elsewhere.

† Care must be taken to distinguish the $\acute{e}n$ of Peking, Canton, &c. (as in English run), from the Hakka en and Canton eng (as in English hen, length), and from the eing of Foochow (almost as in English saying), and from the Ningpo ei^n (as in French peigne). The vowels \acute{e} , \acute{a} both represent the short a of Panjanb, but when (as at Wênchow), it runs into the a of English hang, it is written a, and when (as elsewhere) it runs into the English u of run, it is written \acute{e} . In Hakka it runs so strongly into the oo of English foot, that it is better written u.

†† When i is final it is as in English ee, when i is final, it is as in English sit. When y is in combination (e.g. chyk, chyn), it is as the ee in seen. When i is in combination, (e.g. yit, chik, chin), it is as in English sit. It was impossible to foresee this anomaly when I began my tables of dialects. When I sum them all up I will improve upon this.

 \downarrow This final h marks the short vowel as in English run. It is not Wade's final \hat{e} (almost as in saw) which he unfortunately uses notwithstanding that his \hat{e} (in combination) is as in run.

44 The aspirate is the Hakka way of expressing lower series.

‡‡ This is a faint aspirate resembling the Parisian aspirate or stress.

* William's Syllabic Dictionary reverses the order of things: this is all the more inexcusable in that his earlier Tonic Dictionary is right.

Every one of the above words (with the qualifications mentioned) has been at sometime or other taken down and recorded by me from the mouth of one local native or more, and, where local European dictionaries existed, compared with the dictionary. The tables prove the perfect homogeneity of the nine Chinese dialects (or languages, as they are fairly to be called in some cases). Of Nanking and Ho Nan varieties I know next to nothing. It is too early yet to pronounce positively, as Dr. Edkins does, upon the earliest forms of Chinese, but the above extracts and tables shew conclusively, (if indeed any one ever supposed it needed shewing), that Mr. Kingsmill's extraordinary system of Sanskrit analogies cannot for a moment be sustained. It is impossible to suppose that if lun, for instance, were the same as dhara, because d is (by a sort of imaginary Grimm's law) traceable to or deducible from l; n from ra; and so on, there would be left absolutely no trace of these ancient forms throughout the length and breadth of the Empire. The modern Chinese runs, in two or three main channels, precisely like the Old German and

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Gothic, which form the Norse, Anglo-saxon, and German, which have branched out again into the Scandinavian tongues, the Dutch or German or Friesisch tongues, and English. The Chinese has remained almost perfectly pure, hardly affected in any degree whatever by any influx of foreign words (except temporarily, locally, and unrecordedly), but changing its intrinsic forms according to migration and admixture of foreign blood. Whilst rejecting Mr. Kingsmill's system as totally unsupported by evidence, we may consider in quite another frame of mind the somewhat too sanguine theories of Dr. Edkins, which anyhow are entitled to respect. It is plain that 1,500 years back the Chinese dialects had for centuries been almost as numerous as they are now. I am not at all sure after all that Dr. Edkins' opinion is not in effect the same as mine, for the whole question hangs upon the definition he attaches to the words "language" and "dialect." I only differ with him if he considers that at any period,—say since B.C. 750,—the Chinese all spoke one, or practically one standard ancient dialect, as, for instance, the Americans and Canadians now speak (with the English and Australians) what is to all intents one dialect; and if he considers that modern dialects are clear rills traceable directly to one stream, instead of being a net work of muddy canals acting and reacting upon each other, and derived through partly dried up and partly extinct, and as yet seldom traceable channels, from an as yet undiscovered reservoir, itself formed by various pre-historic streams.

My ingenious friend Mr. T. W. Kingsmill, on the other hand, takes a position in the sinological arena which renders any understanding or even any truce with him, out of the question. Primed with (or, say, producing) a minimum of specific tangible evidence in any one branch of study, he fearlessly assails all specialists, propounds the most startling theories, and hints at the most occult sources of knowledge. I, for one, have readily acknowledged Mr. Kingsmill's discoveries, of which not a few seem to me very crafty and sagacious, when they have appeared to be in accordance with siftable evidence produced by himself or others; but, none the less, his methods are so ultra-spiritual to the materialistic mind that I think some self-justification is required for having noticed him at all in this department. To the misty region of the Kun-lun Mountains he refers nearly all sinologico-ethnological problems, and European students must indeed suppose that local sinology is "off its head" if they suppose that Mr. Kingsmill's system is viewed seriously by students in China whose opinion commands respect. The Chinese take immense pains to explain to us that in certain foreign names 身 is pronounced 捐, 冒頓 are pronounced 墨 畫, 厰 is pronounced 副, and scores of others; but Mr. Kingsmill treats all such valuable hints with disdain. Just as he once tried to prove the meaninglessness of the Shi-king Chinese by composing an imaginary Sanskrit version based on the Chinese meaning, so now he persistently tries to prove the meaninglessness of Chinese ethnology and philology by composing an imaginary version based on Chinese ethnology and philology.

As regards M. Terrien de Lacouperie's extraordinary performances with his imaginary ku-wên or ancient phonetic Chinese characters, and the alleged polysyllabic nature of old Chinese, I unhestitatingly characterise it as a tissue of mischievous rubbish from beginning to end. It is not difficult to see from his article on the Oldest Book of the Chinese that this writer is alike ignorant of modern colloquial and the principles of both modern or ancient literary construction. Instead of taking a given subject and working it out, this ingenious but superficial scholar obfuscates all specialists by taking refuge in generalities, and leading them a "Will o' the wisp" hunt amongst Ugro-tatars, Sinico-annamites, and cuneiform inscriptions. Professor Douglas' capacities as a sinologist are known to be very modest, though passably respectable; the less he compromises himself with M. de Lacouperie the better for his reputation in the extreme East.

THE CHINAMAN IN CHRISTIAN LANDS VIEWED FROM A CHRISTIAN STAND-POINT.

BY REV. H. V. NOYES.

(Continued from page 136.*)

IV.

How can Christian effort for the Chinese in Christian Lands, and Christian effort in China, be made to so co-operate as to be mutually helpful?

THAT such co-operation is desirable does not admit of a moment's question. That a mutual and entirely candid interchange of views, and communication of facts, between those who are labouring in Christian lands, and those who are labouring in China, would help such co-operation, is almost equally evident.

The facts stated and suggestions made, in this paper, are of course from China, as a stand-point, but with the thorough conviction that facts and suggestions, coming from other stand-points, will be most cordially welcomed here.

^{*}The previous pages of this Article had discussed, I. How do Christians in Christian lands regard the Chinese? II. How ought Christians to regard the Chinese in Christian lands? III. What ought Christians in Christian lands to do for Chinese among them?

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In considering the inquiry, above made, we ought not to lose sight of at least the three following facts:—

- (1) That mission work for the Chinese, as for others, has for its object a spiritual benefit mainly; is designed to lead them to recognize their obligation to "love the Lord with all the heart and their neighbors as themselves;" and over against this fact, that the mind of the ordinary Chinaman is intensely directed towards his own personal advantage. From infancy he has been brought up to feel that the important question of life is a question of cash. The associations, guilds, clans, that he is accustomed to, are founded on self-interest and intended for the benefit only of those inside the charmed ring. In the face of these antecedents, Christianity comes to teach him that spiritual interests are infinitely more important than temporal, and that instead of considering only his own interests, or those of his own guild, or clan, he must learn this, to him, strange lesson, "Look not every man on his own things, but every man also on the things of others." See Phil. ii. 4.
- (2) That many Chinamen, to be fully understood, need to be seen on both sides of the ocean. There are not wanting those among them who go on the principle of doing while in Rome as the Romans do. The writer has known of parents advising their sons to be Christians in America, and idolaters in China, and of men acting for themselves on the same principle. He knows too painfully well that some who talk very smooth things to those who are interested in them in Christian lands, and even express earnest wishes to do good to their countrymen will, on their return, not only neglect the performance of ordinary Christian duty, but give the cold shoulder to native Christians who try to lead them to the performance of such duty. What is true of many others, is specially true of many Chinamen; as one writer has well remarked, "The outside and inside man do not by any means always tally."

(3) The Christian Chinaman returning to his own land is often called to face tremendous difficulties.

These begin on ship-board. At Yokohama a contribution is taken up by the Chinese passengers to make idolatrous offerings, with a view of securing prosperity for the rest of the voyage. The Christian, who refuses to contribute, is made the butt of ridicule, and probably tabooed thereafter. Some yield here. But those who stand firm have only commenced their contest. It must be borne in mind that the Chinese still retain much of the patriarchal life, and dwell together in clans. For a man to come from all the kind associations and helps of a Christian land, and suddenly be placed in the midst of one of these heathen clans, is sometimes

almost like being thrown into the fire, with no one to help or pity. One man, who has for years been doing faithful work as a native preacher, was wakened one night, soon after his return from California, by a rope, which his wife was placing around his neck, for the purpose of strangling him, because he was a Christian. Another refused to perform the usual idolatrous rites when building a new house. Soon one of the neighbors died. He was held responsible for the death. His house was torn down over his head and he himself beaten so cruelly that he fully believed at the time that the intention was to beat him to death. Another had his house half completed and then his neighbors interfered, and he lost nearly all that he had expended. In all such cases there is hardly a shadow of hope of redress from the mandarins, who will ordinarily maintain that the troubles met with are not on account of Christianity. No difficulty is found in trumping up some other reason.

The following statement of some difficulties will be all the more impressive from the fact that it is given, almost in the exact words, of a returned Christian, who has long and patiently borne bitter persecution himself. He was treated with constant unkindness by the members of his own family, for whose salvation his heart still yearns, was beaten by his own mother and at last utterly cast out. He taught his younger brother, a most interesting boy, until he too wished to cast in his lot with the hated Christians. Then he saw that younger brother hung up, by ropes placed under his arms, before an idol shrine, and on account of his stedfast refusal to worship, beaten until his back was a raw mass of bleeding flesh. And yet in the fresh recollection of such experiences, I have more than once heard this man, without making any reference to his own sufferings, exhort his fellow-Christians to receive persecution and loss of property joyfully for Jesus' sake. Such a man has a right to speak of difficulties and the following are what he mentioned.

- (a) We worship the true God and trust in him for everything. We will not worship idols, therefore the people of the world hate us.
- (b) We must live with neighbors who are heathen. Every year there are many occasions when contributions are solicited for theatres, for various idolatrous festivals, for building or repairing temples, for the service of the temples, or other idolatrous offerings assumed by the shops in turn. If we refuse to give such contributions, the people will certainly revile us, perhaps band together in crowds to abuse us, and perhaps attack us with spears or knives or guns. The wiser portion may be aware that it is not lawful for

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them to thus maltreat us openly, on account of our belief in Jesus, but they will make hidden plans to injure us.

(c) If we live in a village, there will be other clans besides our own. The villagers will certainly have gods of the land and of grain which all who live in the village are expected to worship. The expenses will be distributed either according to persons or families. If we refuse our quota, the villagers will certainly revile us and perhaps beat us, or likely enough refuse to guard our rice fields, or will burn our property.

(d) If any villager builds a house he must select a lucky day, and employ the priests to drive away the evil spirits. If we, who believe in Jesus, refuse to do this, and then any of the villagers are taken sick and die, the responsibility of the death is laid at our doors, and we are required to make a recompense for the man's life.

(e) At the time of marriage, a lucky day must be selected, and every possible effort will be made to compel us to bow before the ancestral tablet and worship. If we refuse, we cannot avoid the

reproaches of our fathers and brothers.

(f) If parents die, we are expected to employ Buddhist or Tauist priests to deliver their souls from hell, to burn incense of various kinds, and if we refuse, our brethren and kindred will beat us, or perhaps the maternal uncles will tear down our houses and destroy our property, perhaps steal our pigs and cattle, butcher them and eat them, while we do not dare to resist.

(g) At the annual distribution of the clan dividends, if we will not unite in ancestral worship, we will probably be deprived of cur share, or if we have sufficient influence to obtain it, we can hardly

escape being bitterly reviled.

(h) If we are engaged in trade, we may be called upon to contribute for useless superstitions, and idolatrous customs, and if we refuse, we are fortunate if we do not lose our customers. Quite likely we may be injured by secret plots, and will certainly find it difficult to escape the ill-will of the neighborhood.

(i) If we are employed as workmen, many employers will wish us to light incense and candles in idolatrous worship of the god of wealth, and we will almost certainly be required to work on the Sabbath day. If we refuse, we will probably lose the good will of our employers and our situations also.

(j) If employed in teaching, we must put the pictures of the sages on the wall to be worshipped. If we will not do this, the

parents dislike it and we lose our scholars.

Thus we see that turn which way he will, the Chinese Christian in his own land finds a difficulty staring him in the face.

The above statements prepare the way for saying that those who come back to China from other lands as professed Christians are of three sorts.

First.—The pure gold men who, in spite of all opposition or persecution, live straightforward earnest Christian lives and so let their light shine. After all that has been stated above it will not perhaps be very surprising to learn that this class are in the minority.

Second.—Those who may have been honest in professing Christianity, but had not fully appreciated all that it involved. They find the pressure against them so fearfully strong that for the short time they are usually at home, for a visit, they hide their light under a bushel.

Third.—Those who were no doubt hypocrites from the beginning. It is well that these facts should be known and effort directed to increase the first of these classes and diminish the others. To Christians tempted and tried, no difference how weak or erring even, or where they are, the strong arm of Christian kindness should be stretched forth in friendly aid, and earnest prayer ascend that help may be given them from on high.

We venture to make the following suggestions.

(1) That attention may with advantage be strongly directed to the fact that a knowledge of Bible truth on the part of Chinese, who return to us here, is of immensely more importance than a knowledge of the English language. While these schools, for teaching English, are established for the Chinese, it cannot be too prominently kept in view, that the great object of those, that are missionary in their character, is to bring these Chinese under Christian influence. The object of the Chinese pupil is ordinarily to become qualified to do business with English-speaking people; the object of his Christian teacher is to use the opportunity to make him acquainted with Bible truth. In most cases the English language is the only means of communication possible. And while only words of warmest approbation should be applied to those engaged in this good work, and who probably appreciate their difficulty more than any one else, still the fact must not be disguised that the ability to understand English, of the large majority of Chinese, is so limited that the Biblical knowledge they can get, through this medium, must of necessity be very meagre. The great gulf is not by any means satisfactorily bridged. And yet the Christian kindness of those who teach is not lost, even when their words are not all understood. It often leaves strong and permanent impressions for good.

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- (2) The above facts suggest the inquiry whether a great desideratum in connection with the work at all points, in Christian lands, is not to find additional means by which Christian instruction can be given to the Chinese in their own language. It was with much pleasure that we noticed in a recent number of the Foreign Missionary, published by the American Presbyterian Board, that this matter is receiving attention. Let it be pressed more and Are there not here and there those who would undertake to learn the language for the sake of the good they could do? Can those who already speak the language, do a better thing than to leave the teaching of English to others and give their whole strength to either preaching to the Chinese in their own language, or giving careful Biblical instruction to all who are willing to be taught, thus gradually preparing men who can explain the Bible to their countrymen either in the shops or the schools? Far more substantial and permanent results will undoubtedly, in the end, be accomplished, by faithful Bible teaching, explaining verse by verse, than by those desultory harangues, that even ill-instructed Chinamen learn so easily to make, and thus give to those who do not understand their language, a very wrong impression of their ability to teach. In the case of Christians returning to China, their usefulness will depend very largely upon the amount of their Biblical knowledge.
- (3) Another point referred to in the Foreign Missionary is no doubt well taken, viz., "The establishment of a depôt of Chinese literature in San Francisco, consisting of Chinese Scripture (in part or in whole) tracts, cards, leaflets,-hymns, and in the Canton dialect," and in easy book language, we would add,—easy because of those who emigrate it is putting it mildly to say that not probably over one in ten can get any great amount of knowledge from the books. The great advantage of having these books is that those who do understand them may teach the others; and constant effort should be made to secure this. This suggestion might be extended so as to take in other countries and China also; and a general depository might be established in Shanghai which could supply any Christian book published in Chinese. This is to some extent met, but not fully, by the American Presbyterian Press in Shanghai. A full catalogue might be published, and then a separate list given of those books that are easily understood, or that have proved specially useful, so that even those who do not understand the language could discriminate in ordering books.
- (4) It would be an advantage to us here, if those who have charge of the work in other lands would send us from time to time

the names of all Christians returning, together with the name of the district and village where each one lives—these items written in Chinese. Printed forms might be used which could easily be filled up. And we might do the same in regard to those leaving here, and, especially, might send a printed list, for general circulation, of the location of all the chapels in the region from which emigrants go, giving also the denomination which has established the chapel.

(5) A letter of recommendation to join churches here seems desirable, even if those who bring such letters do not expect to remain more than a year or two. This is better for them than the simple statement that the bearer is a Christian. Actually connected with the church here they will naturally feel under a greater sense of responsibility, and in case their conduct is not consistent with their profession, they cannot go back to their original churches with

clean papers.

(6) Chinese Christians should not anywhere be treated either as children or as paupers, unless they are children or paupers in fact. Either to pet them as children, or to support them in whole or in part, when they are not in need, is to strike a death-blow at that spirit of self-reliance and Christian manly independence which is so desirable and so necessary, both for their own best development, and for their usefulness to others. It should never be forgotten that it is a far kinder act to put people in the way of helping themselves, than to do every thing for them. We think that at least this general principle should be laid down, that mission funds should be used for purely Mission purposes. That which is to the Chinese, whether in China or in Christian lands, an advantage only in a business way, should not be paid for with mission funds. We see no reason why the Chinese should not pay whatever expenses are incurred in teaching them English. It is to them a purely business matter, and they can well afford to pay for it. Anyone who has been in the districts from which the emigrants go, and seen the superior houses they build on their return, knows that they are pecuniarily much better off in other countries than in their own. A man who can make here four or five dollars a month, from which he must pay his board, and going to a Christian land can get from twelve to forty dollars a month, and his board besides, can well afford to pay two or three dollars a month for being taught English. And it is much better for him to do it, so far as his own development of character is concerned, than to get it paid for with mission funds. The same principle applies to furnishing permanent lodgings, on mission premises, free of rent, unless to those who are

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really destitute. We believe that this is the correct principle to act upon in doing mission work, whether in China or elsewhere. And this remark finds justification in the fact that, up to this time, by far the largest contributions for mission work in China, made by Chinese abroad, have come from those places where they are doing most for themselves. In the work of the Baptists at Portland, Oregon, and the work of the American Board, in the Sandwich Islands, the Chinese themselves pay the expenses incurred in teaching them English, besides giving generous contributions for church purposes. In Demarara the work is self-supporting. From just these three places have come nearly all of the contributions yet sent back by the Chinese for mission work in China.

This leads us to what shall be our final inquiry, viz., Should we encourage the establishment in China of the so-called "Chinese Young Men's Christian Association," as it exists in the United States? The fact that the Chinese in California have for a long time desired to establish essentially this organization, in some form, either in Hongkong or on the mainland, and have recently been putting forth efforts in this direction, leads us to make this inquiry, which would not otherwise here be made.

In answer to the inquiry, we give an unqualified No, and for the following, among other, reasons.

(1) Whatever may be inferred from its practice, neither in its Chinese name, its own statement of the object of its existence, nor its conditions of membership, is there any distinct declaration that its object is to promote either the learning or teaching of Christian It is therefore not a Christian Association in any such sense as are other Young Men's Christian Associations. In forming those, the idea of requiring only good moral character as the condition of membership was rejected. The following paper was adopted by the International Convention held in Portland in 1869.* "As these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus the Redeemer as Divine, and who testify their faith by becoming and remaining members of churches held to be evangelical. And we hold those churches to be evangelical which, maintaining the Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of Kings and Lord of Lords, in whom dwelleth the fulness of

^{*} See Harpers' Magazine, January, 1882, page 260.

the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree) as the only name given among men whereby we must be saved from everlasting punishment." There is no uncertain sound here.

Now, it will very likely surprise many to know that in the Chinese official statement made by the "Chinese Young Men's Correct Doctrine Association" (for in the Chinese name the word Christian has been changed to Correct Doctrine) regarding the object of its existence;

- (a) God is not referred to by any term used by any denomination of Christians in China to designate the true God. If he is referred to at all it is only under the indefinite term "heaven," in phrases taken from the Chinese Classics. Some claim that in the classics this term does mean the true God. A good many claim that it does not.
- (b) The Lord Jesus Christ is not mentioned or referred to in any way.
- (c) The Holy Spirit is not mentioned or referred to in any way.
- (d) The Holy Scriptures are not mentioned or referred to in any way.
- (e) The doctrine of redemption is not mentioned or referred to in any way.
- (f) The doctrine of future rewards and punishments is not mentioned or referred to in any way.
- (g) In short there is nothing distinctively Christian referred to in any way.

The substance of the statement is that "heaven" gives men the ability to understand doctrine. Doctrine is like a road. Men going about cannot afford to dispense with this road. Overwhelmed with lust and burning with desire of gain, they ought not to depart from this road in the least. The Tauist and Buddhist superstitions are condemned, and then it is stated that the organization is formed for the purpose of searching out important doctrine, and that this doctrine is from heaven. While thus disapproving Tauism and Buddhism, there is not a single phrase in it that marks it Christian as distinct from Confucianism. The Christian will of course say that Christianity is "Correct Doctrine," and the Confucianist will say that Confucianism is "Correct Doctrine." In justification of the above statements, we appeal to the Chinese text of the preamble and conditions of membership of the organization which is printed below.

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於是道 舍厥路 凡有人欲入會必先令其人自寫姓名某某自 欲入會之人須要會內各兄弟三份值二喜悅此人方許 而 當衆前宣明又再待 內做兄弟云云在我等兄弟聚 其 入會堂內 親 探 不 有道 求要 術或別 立 明 者喪失具 即人之舉 實信道欲入會內每位收銀式大員以充公用 同堂愛友修身有志祇 身 由 而 行已開 孝行 生 道 是 夫 邪 戶 वि 人天卽予人以明 須 宜 道之大原 而 各 良 與離 邪 敦 不 祖 求 動 必謹守 尊 IE 其 不 福 也 能 個禮拜之久看兄弟有何歡 師之道在手 岐 消災圖厚蔭者迷違 者竟爾岐而二之而 吾等招 (越衆誣 出 正不 於天所以事君有道 厥道乃自私然被志利 道道 集之時則將其 礪 阿雖 相 集衆友設 民莫知所向此道 資是吾人之所 恭交友之 **酒路也人之出** 日道不易能 立會 且 本 1願進入 性或 人之名字 道 仙綠 能然亦 忠心 堂相 和典是門法

(2) The conditions of membership leave it entirely possible for the controlling power to be in the hands of those who are not Christians.

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The only requirements are that a man shall truly and thoroughly believe doctrine (which has not been stated to be Christian doctrine), and shall, after a week's notice, receive a two-thirds vote, and pay the initiation fee. As a matter of fact, when the writer was in California, only about one-third of the membership were professing Christians. There is nothing however in the conditions laid down to prevent the whole membership from being non-Christian.

(3) Therefore Christianity runs a great risk of being misrepresented, for this organization stands before the public generally, and before the heathen Chinese, as a representative of Christianity.

The above considerations are sufficient to lead us to think that it is not only not desirable, but not safe for this Association to plant itself in China. There is something wrong about the foundation. The platform is too exceeding broad. The terms of membership are entirely too lax. Hated as the name of Jesus is by heathen Chinese, we want no hiding of that precious name. Manifestly and persistently we must hold it up as the name in which we glory, as the only name given under heaven or among men whereby we can be saved. On our banners, if we would have them conquering banners, we must, in lines not to be mistaken; yea, with blood, if need be, mark the cross, and by it write our watchword, "Jesus Christ and him crucified"—"Jesus and the Resurrection." And this is what we must preach, positively, pointedly, earnestly, constantly, even if those whom we address should gnash upon us with their teeth, or take up stones to stone us.

We barely allude to several other objections to the establish-

ment of this organization here.

(4) Itself irresponsible to the Church, and with a much larger membership, there would be great danger that it would, here as elsewhere, regard itself as the more important body, and undertake to control the affairs of the Church.

(5) It might do here, as it has done elsewhere, plant itself at the door of the church and successfully create the impression that it is a necessity to enter this organization before joining the Church,

(6) There is danger that the Chinese would make membership in it a substitute for religion, and so stop short of the salvation which is found in Jesus Christ alone.

(7) There is danger that it would set up unfit men as teachers.

(8) If it should concern itself as much with business matters here as elsewhere, and should be supported by missionaries, it would give reason for the suspicion, which they so often meet, that they are here for some other purpose than simply preaching the gospel, and the establishment of the Church of Christ. And we greatly fear the Chinese would make it a close-corporation for selfish rather than Christian purposes—in other words a Chinese Guild under foreign prestige.

Finally—we feel no need of such an organization. The Church of Christ, established by the Apostles, under the direction of the

Holy Spirit, meets all our present wants.

We have founded the above statements mainly upon what we knew of the organization prior to the year 1879. If in them we have differed, and possibly differed widely, from brethren much esteemed, that difference is an honest difference, and is stated, with the matured and profound conviction that the establishment of such an organization in China would be a hindrance, and not a help, to our work; and therefore it is that we earnestly hope, and if necessary would be each, that no encouragement be ever given anywhere to its establishment here.

But whatever difference of opinion there may be in regard to plans, there is no difference of feeling in regard to the great object to be accomplished. The work in all lands is one; everywhere the true Christian heart beats responsive to the same great desire that the multitudes of China may be brought to bow before the cross.

Far beyond the number of individuals converted is the influence that comes back to us from the work in Christian lands. Suspicion is disarmed. Our real objects are made better understood. A genuine respect for Christianity is no doubt inspired in many, who are not yet ready to acknowledge their inward thought, but whose influence is felt in softening bitter opposition. More and more will this influence continue to be felt.

We welcome these beams of light coming from distant lands to join in the brightness of a rising glory. The night has been dark indeed. But lo! the morning dawneth on the long midnight ages. Hated, bitterly hated, as the name of Jesus has been, and is still, by most of "China's Millions," the time is surely hastening on when they too will join the ransomed throng and "Crown Him Lord of all"—when all their wide plains, and mountain villages, shall resound with the glad song, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing."

THE ANTI-CHRISTIAN RIOTS IN THE PROVINCE OF CANTON IN SEPT. 1884.

(Copy of a Letter addressed severally to the American, British, and German Ministers, resident in Peking.)

DEAR SIR,

PEKING, March 14th, 1885.

The propagation of a new religion in any nation must of necessity be attended by some difficulties and misunderstandings between the adherents of the old religion and those of the new. It was so with Buddhism, which entered China from a foreign country in the Han dynasty and was frequently and severely persecuted till, in the Sung dynasty, China accepted the principle of religious toleration and ceased to persecute the Buddhists. In the year 1858, during the reign of the emperor Wen-tsung of the present dynasty, treaties were made with the western nations. The high ministers appointed to negotiate these treaties with the representatives of foreign powers were desirous of preventing divisions, disturbances of the peace, and grievances, in connection with the spread of Christianity, and it was mutually agreed that articles providing for the protection of native Christians in the practice of their religion, should be inserted in the treaties.

In the treaty with Great Britian, the 8th Article says, the Christian religion as professed by Protestants 耶穌聖教, or*Roman Catholics 天主教, inculcates the practice of virtue, and teaches man to do as he would be done by; persons teaching it or professing it therefore shall alike be entitled to the protection of

In the Chinse text it reads, "and Roman Catholics." The word is _____"And" is better than "or." But we do not alter the English text.

the Chinese authorities; nor shall any such, peaceably pursuing their calling and not offending againt the laws, be persecuted or interfered with.

The treaty with Russia says the Chinese Government having recognized the fact that the Christian doctrine promotes the establishment of order and peace among men, promises not to persecute its Christian subjects for the exercise of the duties of their religion; they shall enjoy the protection of all those who profess other creeds tolerated in the empire. The Chinese Government, considering the Christian missionaries as worthy men who do not seek worldly advantages, will permit them to propagate Christianity among its subjects and will not hinder them from moving about in the interior of the empire.

In the treaties made with the United States, France, Germany, Denmark, Holland, Spain, Belgium, and Italy, there is in each case

an article for the toleration of the Christian faith.

Then in the year 1860 an Imperial edict was issued enjoining on the local magistrates, "in every case affecting Christians (the reference here is to Roman Catholics), to investigate thoroughly and decide justly. So long as the Christians obeyed the laws of China, they were to be regarded as Chinese children and to be

treated in the same way as if they were not Christians."

Subsequently it was found that this edict, though repeatedly communicated to the governors and viceroys of the empire, did not prevent disharmony from arising in several of the provinces. The cause of this was found by inquiry to be that the Christians were unwilling to contribute money for the building and repairs of temples, the expenses of idol processions, plays, incense burning, and the like. Prince Kung, chief Minister for Foreign affairs at that time, acting with his full powers, early in 1862, issued an explanatory note and order on this matter. The Emperor, this order said, looks with equal grace on those who are Christians and those who are not Christians, and loves all as his children. The Christian religion teaches the practice of virtue, and in its great principles agrees with Confucianism, Buddhism, and Tauism. It was therefore allowed to be propagated in China in the reign of Kanghi. note further says that Christians, while they are to pay taxes and rates of a public nature as if they were not Christians, are not to be compelled to pay a share towards the expenses of building and repairs of temples, of idol processions, plays and the like. In cases where taxes and rates of a public nature are united in, with charges of the other kinds mentioned, the local magistrate is ordered to make a just division of the two kinds, civil and religious, and not allow them to remain confused to the disadvantage of the Christians. For instance, if four tenths be for public objects and six tenths for maintaining temples and the like, the magistrate must distinctly point out that the Christians are only liable for the four tenths, and are not to be compelled to pay the remaining six tenths. If the Christians are on account of not contributing to expenses for repairing temples, processions, etc., beaten, insulted, robbed, or have their crops destroyed by any of the е

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en, the people who are not Christians, it is made the duty of the magistrates to inquire into the matter, punish the guilty parties according to law, and oblige them to make full restitution for losses inflicted. Further, if missionaries present petitions to the magistrates for the redress of wrongs, it is the duty of the magistrates to give fair consideration to the subjects presented to them, and to decide justly.

In the year 1881, at the instance of the Honorable J. B. Angell, then Minister for the United States, all the privileges secured to Roman Catholic converts by this document were then, by a similar order issued by the Yamen for Foreign affairs, also secured to Protestant converts. This order was addressed to the high officers in all the provinces in the 5th month of the 7th year of Kwang-su. By it the law was made the same for Catholics and Protestants

through the empire.

Imperial edicts which have subsequently appeared affecting the relation of the native Christians to the general population have maintained the same just principles and many excellent proclamations have been issued by viceroys, governors and other officers, in accordance with the spirit of the Imperial edicts. Seditious persons have been strictly prohibited from destroying the teaching halls of the Christians, and as regards the Christian teachers and their converts, with their hospitals and schools, it has been plainly stated, as for instance, by the present Viceroy of Canton, in his proclamation of the 23rd day of the 7th month of last year, that the conditions of the treaties must be adhered to, the same protection extended to all, and all molestation and violence forbidden. Unhappily the former tranquillity was changed last summer into anxiety and disturbance on account of the deplorable events which occurred at Foochow and in Formosa. The people in many parts of Canton province rose against the native Christians and destroyed or robbed a large number of chapels. Eighteen of these were Protestant, and among them ten German.* How many Roman Catholic chapels were attacked, we have not yet heard. If we knew, we would mention here the number of these also. Our desire is to see equal justice done to all the persecuted Christians, whether attached to the French mission or to the American, English and German mission. Not only were the chapels attacked, but the private dwellings and shops of the Christians were mobbed and their contents destroyed or stolen. In many places the local magistrates did nothing to check these things. No arrests of rioters were made. No stolen property was restored. In some places, however, in consequence of the importunity of the Christians for help, impotent proclamations were posted. At Shinhing, after one chapel had been destroyed, the District Magistrate sent a guard to protect another, and put out a good proclamation. At Poklo the district Magistrate behaved honourably; after the riot he arrested and punished some of the leading rioters, restored some of the stolen property, and offered some indemnity for the chapel destroyed. At Fatshan the authorities afforded Dr. Wenyon protection, but said they dared not arrest the rioters. They have

[•] Chinese Recorder, December, 1884.

since promised to rebuild one of the chapels demolished. On the other hand the Tsinglun Magistrate put out a proclamation, stating that the American chapel belonged to the French, and sat by in his chair while the rioting was going on, making no effort to check it as long as the houses of the Christian inhabitants were not interfered with. The only help he afforded the Christians was to send some of them away in a boat, after their houses had been destroyed, their property stolen, and stripped of their clothes. In the city of Canton itself the magistrates protected the Cathedral and chapels by special proclamation. A guard of soldiers occupied the grounds of the Roman Catholic Cathedral. When a mob of about 1,000 persons collected to destroy it, the officers very promptly suppressed

the outbreak, and order was restored.

The immediate cause of the simultaneous attack on so many chapels and communities of defenceless Christians in various parts of the Canton province, was the issue by the high officials in Canton, of the proclamation of August 30th, offering rewards for the heads of French officers, soldiers, and sailors. The rewards ranged from \$5,000 to \$20. At the close of this document there was an injunction not to touch the persons of any other foreigners, or the property of foreigners at peace with China. The turbulent populace only saw the first part of this proclamation. They at least paid no attention to the end of it. Wild excitement prevailed in and out of the city. On Monday, as soon as the proclamation was posted at Fatshan, mobs gathered and pulled nearly to the ground the Wesleyan chapel. They then attacked the London Mission chapel and left nothing but the walls standing. Soon after, the news came to Canton that the Presbyterian chapel at Sheklung had been destroyed, and the houses of the native Christians looted. Beside this, twenty three houses of Roman Catholic natives were burnt down. At Chingyuen, on the North River, the District Magistrate impressed a boat and sent in it, to Canton, fourteen refugees of the American Baptist Mission, not being able to protect them from the fury of the mob. The native pastor was threatened with death, the roof of his house torn, and all his effects stolen. Other native Christian lost every thing, and the mob tore off the upper garments of the women and pulled out their ear-rings. Similar scenes were witnessed in many other places, the fruit of the proclamation of August 30th.

In the Peking Gazette there soon appeared an edict disapproving of this proclamation, and others were issued which had the effect of checking the persecution and restraining the rage of the people somewhat from this deplorable work of destruction. But the proverb says: "When once a word has been uttered, four swift horses cannot overtake it." In the first few days of September the acts of plunder, burning, wanton ruin, and personal cruelty committed in the province of Canton, on chapels, and native Christians,

were too many to be counted.

We desire to draw attention to the disobedience to Imperial edicts, and disregard to their country's laws, shewn by those who committed these crimes. The native Christians who were molested and robbed, and who were deprived of their homes, were living peaceably, paying their taxes regularly, and acting as loyal subjects of the Emperor, when thus attacked. They had done nothing to deserve this treatment. Criminality and desert of punishment were entirely on the side of those who maltreated them. The Emperor, to use the words of one of the decrees, "regards them with the same benevolence as he does his other subjects," and if the facts are made known to him he will not suffer these his loyal subjects to be injured with impunity. In an edict published last year in the Peking Gazette, after affairs with France had assumed a critical shape, the Emperor generously permitted the French missionaries and merchants to remain in China under the Imperial protection, so long as they acted in a lawful manner. This clemency and liberality are in strong contrast to the spirit of those persons who would stir up an ignorant populace to burn and plunder the houses of Christians, and destroy the teaching halls of the foreign missionaries. The Viceroy of Canton, with great reason, pointed out in a proclanation, that the patriotism of the people would be better shown in boldly fighting the French, should they come with an armed force, than in destroying churches and ill-treating defenceless converts.

Pecuniary compensation for the destroyed chapels would be in accordance with the order of 1862. The same may be said of compensation for the losses of the Christians. If also the liberal tone of the other documents that have emanated from the Chinese Government be considered, it is likely that the Ministers would listen favourably to the suggestion that full restitution should be directed to be made in accordance with that order. May we not also ask that wherever there are foreigners residing or native Christians meeting for worship, the local magistrates should be men who have mastered the contents of the edicts, treaties and other documents, which tell them how to act in case difficulties should occur?

Every instance of burning, assault, robbery and destruction of crops and other property, ought to be officially inquired into, and a fair decision respecting them made. The effect of this would be beneficial in the future, in the better preservation of harmony and

public order wherever the riots have occurred.

We are aware that great difficulties may attend the attempt to obtain a satisfactory settlement in most cases where wrong has been alone to the Christians. These difficulties are of two kinds. The severity of the criminal code makes it not easy to obtain convictions, and probably it is this that often leads the magistrate to try to settle the question by arbitration. The sympathy of the people is too often given to the wrong doers, and not seldom the magistrates who have charge of a case decide it unfairly, in favour of the aggressors, rather than of the injured.

In regard to the first of these, it may be observed that the Foreign Office order of 1882 requires punishments to be inflicted according to the ordinary criminal code. That code states that when evil-disposed persons assemble, burn down houses, shops,

^{*} Abridgment of Criminal Code 名 法 指 掌 In four volumes. Vol. 3, page 30.

granaries or public offices, and steal what they contain, they are to be beheaded as robbers, without distinction between principal and accessories. When defamatory placards* of an anonymous nature are posted up, with the intention to destroy the good reputation of anyone, the banishment of the principal is strangling, and of accessories banishment to a distance of 3,000 li. There is no good reason why the Chinese criminal law should not be improved. The Han dynasty code was milder than that of the Chin dynasty which preceded it. The Ming code was more severe than that which now prevails. It was, for instance, not uncommon formerly for the members of a clan to which some great criminal belonged, as far as to three removes, to be all put to death as a part of his punishment. Such things are not done now. Hence it may be hoped that as there is need of some more legislation in regard to anti-Christian riots that may in future take place, the Government may not be unwilling to soften the code. Anonymous placards and books slandering the Christians and the Missionaries would be much better punished by pecuniary mulcts and deprivation of rank, than by strangling.

In all anti-Christian riots, such as took place in September of last year in many places, coming immediately after the distressing events in the Min River and in Formosa, the wave of popular excitement has to be considered and allowance made for it. The provocation given, excited a thirst for vengeance, and if we proceed to take into the account the crass ignorance of many of the people, we think the full penalty of the law need not be exacted. A sufficient pecuniary mulct would perhaps meet all the cases. But there ought to be a new trial wherever the judgment has been notoriously unfair. Justice should be done in the conviction of all conspicuous offenders. In every instance where the magistrate, treating the matter as a quarrel between two parties of opponents which has gone beyond bounds, takes the position of official arbitrator, and names a sum of money to be paid by the assailants, the amount should be in proportion to the losses inflicted. In a recent instance the loss of the Christians is stated to have been about \$2,000. The magistrate acting as arbitrator offered them \$10 and then \$15.+ Such a mockery of justice could only happen when the magistrate sympathized so entirely with the aggressors that he was disqualified for acting fairly. If a magistrate cannot be impartial in cases of this sort he ought not to be a judge at all. There ought to be a new trial by a fair-minded officer who could act in the spirit of the Emperor's edicts, and in accordance with the mode of procedure laid down in the Yamen orders.

Another point deserves, as it appears to us, careful consideration. In many of the riots the magistrate was paralysed by fear, stood by as a helpless looker-on, and rendered no aid to the victims of blind fanaticism and greedy lust of plunder. The magistrate is in such cases without support from public sentiment, and does not dare to oppose the people. In English law, all

^{*} Criminal Code, Vol. 3, page 59.

[†] This took place at a town called Chiu-hwan-nia, 30 miles from Swatow. Woman's Work in China, November, 1884.

respectable persons may be appealed to by a justice of the peace or other officer to assist in quelling any popular tumult; to refuse to do this is a punishable act. In China a local magistrate may call on the gentry to assist him in case of difficulty. A riot, as such, is not mentioned in the Chinese criminal code, nor in the Yamen order of 1862 for the better settlement of cases arising out of the persecution of Christians by their neighbours. But these persecutions having assumed the character of riots of an uncontrollable and sudden nature, magistrates ought to be in the possession of all available aids to suppress them promptly. For the respectable inhabitants to refuse help, when appealed to in the absence of a military force, ought to be made, we venture to suggest, a crime punishable by fines. In the directions given by authority for the guidance of local magistrates, it seems to us that it ought to be made the duty of the officiating magistrate to appeal to the local gentry for aid, for without this it is probably impossible in many neighbourhoods in the south-eastern provinces, for the local magistrate to meet the emergency caused by these sudden tumults, with sufficient promptitude and energy.

Paternal treatment of the Christians by the central Government will increase their loyal feeling. Their religion makes faithfulness to the Government a duty. The Christian books teach it, and the missionaries constantly inculcate it. Thus the people will be linked to the dynasty by a double tie—that of duty and of gratitude. In a time of disturbed feeling, like the present, there is special need of vigilant care to maintain internal peace, and to make Christians and and others recognize that the arm of the Government is strong to

repress all injustice.

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The decree permitting French missionaries, merchants, and others, to remain in the country during the present troublous time, inspires us with confidence in the fair and friendly disposition of the Government. We are therefore led to hope that in presenting this plea for suffering Christians, we are asking what is not difficult of attainment. Further we would add that the Imperial condemnation, so quickly uttered, of the ill-timed proclamation of August 30th, proves the energy of the present Administration, and their willingness to enter on a path of improvement. May we not hope for the final abandonment of the practice of offering rewards for human heads, and of exposing heads in cages at no distant date? The one practice is dangerous to public safety. The other is injurious to public morality.

Our prayer to Almighty God is that you may be aided by Him in your endeavours to promote the spread of justice and humanity

in this country. Yours, with high respect,

(Signed) HENRY BLODGET, President.

JOSEPH EDKINS, Secretaries of the China Branch J. L. Whiting, of the Evanglical Alliance.

GENTLEMEN.

(Copy of Reply from the United States Minister.)

LEGATION OF EHE UNITED STATES, PEKING, 28th March, 1885.

To the Reverend HENRY BLODGET, D.D., Chairman,

And the Reverend Dr. EDKINS, and the Reverend J. L. WHITING, Secretaries, of the China Branch of the Evangelical Alliance.

I HAVE read with much care your letter dated, March 14th, in regard to Missionary Affairs in China, and especially the Anti-Christian riots in Canton, in September, 1884. I note with interest your summary of the historical relations of China towards the cause in which you are engaged. Your presentation of the stipula-

cause in which you are engaged. Your presentation of the stipulations between China and the Treaty Powers had not escaped the attention of the Legation, in the course of the many discussions with the Yamên and local officials, upon missionary questions.

My experience in China has led to certain conclusions. I have discovered no antagonism towards missionaries on the part of the authorities in Peking. I have never had a question—none, at least, that I can now recall—which has not been adjusted after due and amicable discussion. What gives value to this statement, is the further fact that, during the time of which I can speak with personal

knowledge, the relations between China and the Foreign Powers have been upon a most unsatisfactory basis.

With one power, war exists, with another power war is feared. From these and other causes it has been the experience of this Legation, and I think of others, that the difficulties of transacting business have been unusually great. The exception is in questions arising out of missionary work. I note this fact as an important achievement in your peculiar relations with the Chinese people.

It was my duty last year to make an official tour of inspection of the consular ports. I was accompanied by Admiral Davis, commanding our naval forces. We were received by the officials with every honour and attention. In my conversations with the high authorities I took special pains to impress upon them the wisdom and the propriety, not alone of protecting our own people who were engaged in missionary labours, but more especially the native converts. I held that it would be a violation of the spirit and letter of the treaty, and a reflection upon China, if these converts were outlawed simply for professing the Gospel of Christ. China had not rejected other religious systems, Buddhism, Mahommedism, Taoism, Confucianism. The Government did not see any reason why a Chinese subject, in accepting these forms of faith, should invite suspicion as to his fealty to the Throne. There was certainly none in the gospel taught by those of my own faith. In these representations I did not exclude those Chinese converts who had entered the Roman and Greek Churches. I recognized and respected the fact that priests of these communions were endeavouring to teach a high form of morality, and felt it my duty to give them in my conversations with the Chinese authorities, so far as advice would go, all the aid and protection in my power.

As a part of a large and general experience, I am happy to say that in no instance did I find, on the part of a Chinese official, any disposition to antagonize these views. On the contrary, there was acquiescence or, perhaps, I might say, indifference. The practical point was that I had the assurance from the officials that they would respect and protect those engaged in the missionary work, that they would discountenance every effort to ostracize or outlaw the native

converts who had accepted the Christian faith.

I do not know of an exception to this experience in the course of a most careful inquiry. I have heard of no hostility to the missions The Psalms of David and the Anthems of the Roman Church are sung under the walls of the Imperial Palace. In Tientsin, and the Provinces adjoining, the missions may virtually be said to be under the protection of the Viceroy. The Canton Viceroy promised me that he would issue a proclamation commending Christian converts to special protection. The same assurance was given by the Viceroy at Wuchang. The trouble, therefore, so far as I may venture an opinion, is not with the high authorities, but with local authorities, who are known as the "gentry," or the "literary class." This is a trouble which no Legation can reach, unless it comes to us in a definite form of complaint of some injury done, or injustice suffered, for which we can ask redress from the Yamen. Under these circumstances, this Legation has never failed to ask redress. It will always be my duty to do so when American citizens are concerned.

I do not see that the treaties can be amended so as to make your rights more secure. An American missionary in the eyes of the law is a citizen—no more. He is engaged in an honourable calling, just as if he were a banker, or a teacher of chemistry, or a tiller of the soil. So long as he observes the law, he must have the protection of

the law. I think this states the whole proposition.

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There are one or two further thoughts which occur to me. Your work is a peculiar one, and must, of course, meet with peculiar difficulties. History shows that there have unhappily been many instances of a public policy of suppression on the part of states, resulting in martyrdom and massacre. If the religious element were strong in China, the same might be feared. Happily for you, gentlemen, and for us who are charged with your protection, no such sentiment exists. What we have to dread is some local antipathy or dislike, that may lead to outbreaks, especially to our friends in the interior. Much of this may be avoided by patience and tact on the part of the ladies and gentlemen themselves engaged in the work, remembering that those who follow the cross, must sometimes bear the cross.

Abnormal circumstances now existing, arising out of the strained relations between China and France, have occasioned the Legations much concern as to the protection of the missions in the interior. The question of the protection of those at the open ports was well considered in the beginning, and an arrangement made between the maritime powers, by which the flag of any neutral nation would protect the citizens or subjects of every other neutral. In this arrangement were included the citizens of France. This has been faithfully observed, and I am glad to know that Admiral Davis, has

done everything to fulfill our part of this important engagement. Thus, for instance, although but one American resides in Newchwang, an American gunboat has been frozen in all winter for the safeguard of the foreign residents. At the same time, while we have many Americans in Tientsin, they are under the protection of the Russian

and German flags.

As to the interior, we are not in a position to give that entire support which we should like to extend everywhere. We have received from the Prince and Ministers every assurance that, so far as the Government is concerned, there would be protection to every foreign non-combatant, including the citizens of France. I do not think the integrity of this assurance can be questioned. It has certainly not been by the French Republic, whose Minister remains on Chinese soil, while warlike operations on the part of France are

directed against the Chinese Government.

The question has been frequently asked whether the Legations would advise those in the interior to come to the seaboard as a precautionary measure. I have not, so far as American citizens are concerned, felt it my duty to give such advice. My lamented colleague Sir Harry Parkes, with whom I had many conversations on this subject, did not feel that he could take a contrary course regarding English missionaries. Any action of this kind could only arise from circumstances within the knowledge of the residents themselves, and upon which they alone should act. There is perhaps no point in China more exposed than Peking. An official class, a turbulent army, and a threatened withdrawal of the rice upon which the food of the army depends. We, a handful as it were, in the centre of a vast population, with no possible means of naval or military support from our own flag, in the event of tumult or uprising, have not even considered the advisability of retiring to the seaboard. At the same time, the contingency may arise here, as it may arise elsewhere. But the advice we have not felt it wise to follow, we have not thought it wise to give.

The Decree from the throne in which the Emperor extends protection to loyal subjects, without regard to their creed, arose out of the protest of my colleagues and myself against the inhuman proclamations of the local authorities, offering rewards for the heads of Frenchmen. It is within my knowledge that the Prince and ministers disavowed these proclamations. In regard to such occurrences as those reported in Chuhwan, I do not see that we can do more than has been our custom under similar circumstances. The Diplomatic Body has maintained the principle that the teaching of Christianity, and its acceptance, shall not be to the disadvantage of a Chinese subject. This has been confirmed by the Throne. It seems wise for us, therefore, to accept what the Throne gives, as the expression of a general Imperial policy, and when cases arise, such as you indicate, implying a violation of our rights, to make them a

matter of special remonstrance and reclamation.

In the meantime, I remain, Gentlemen, with sentiments of the highest consideration,

Your friend sincerely,

JNO. RUSSELL YOUNG, United States Minister. S

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Echoes from Other Lands.

THOU SHALT BE NO MORE DUMB.

The Rev. J. L. Nevius, D.D., writes to the New York Observer about "village Christians in China," and among other incidents of a missionary journey, tells of the baptism of a man twenty-three years of age, deaf and dumb from his birth: -"His mother's plea for him was this: 'He is now a very good boy. He never thinks of working on Sunday, but comes and looks at us when we study, watches everything we do, and likes to hold a book in his hands as he sees us. When we pray he kneels down with us, and when I pray at night he comes and kneels at my side.' The poor fellow evidently knew that his mother was speaking to me of him, and looked at us both anxiously as if to read our thoughts; his earnest look appealing to me more powerful than words could do. I baptized him. What more could we ask of him as a learner in the school of Christ? And can we think that our Saviour regards him with less sympathy than we? I hope we may be able to devise some means of imparting to him more knowledge of Christian truth. Perhaps there is nothing better than the ideographic character of the Chinese language."

Quite as striking a case is told in the Presbyterian Foreign Missionary for February, regarding another mute in South China:—
"In the city of Shin-Kwan, 250 miles north of Canton, a man who can neither speak nor hear has become, as we believe, a sincere Christian. Quick of perception, he has caught the leading truths of the Gospel, and joins with reverence in the forms of worship. Expressing by signs his desire to be baptized, his knowledge was tested in various ways. Incense and wax candles were placed in the usual form for idol worship, and signs made for him to bow down. With a look of indignation, he swept them away with his foot, and, placing his hand over his heart, looked reverently upward, and, pointing to the skies, showed his knowledge of the God who dwells not in temples made with hands."

TREE-WORSHIP IN SHANSI.

"Sketches from my Journal," by Rev. Evan Bryant, are continued in *Gleanings for the Young* for February. He thinks "the condition of the Shansi people is very low, and would present to missionary efforts a deplorably uninviting and unpromising field;" the only thing that can enable them to labor hopefully being, "the assurance that their work is God's, and that they are co-workers with him." He then gives the following, regarding tree-worship, which seems to be rather common in that region:—

"Not in one place, but in many, examples of this tree-worship may be seen. From Show-yang Hsien to Tai-yuen Fu I noticed on

the road-side several acacia trees, which the people in great numbers worship. Some of the trees are large, full of foliage, and very beautiful to look at; and others, again, are old, decayed trunks, with a few straggling young branches on them. A short distance to the west of Show-yang city is one of the popular tree-shrines, and inside Tai-yuen city is another, equally popular, if not more so. Close to the trunk of the tree is a stone altar, on which is placed a pot of incense. Around the trunk, covering every inch of it, and on many branches, and along the walls on both sides of the tree, are set up votive tablets and pious inscriptions. Some of these votive offerings are made of wood, well painted, and nicely varnished; some of them are of cloth, and some simply of paper, white and yellow; some are old and dingy in appearance, and some are quite new and fresh-looking, indicating a recent recognition of blessing supposed to have been obtained by worshipping at this honoured shrine."

REPORT FROM PANG CHIA CHUANG.

Dr. Porter writes in *The Missionary Herald* for February, of the examination and licensing of six helpers, the youngest thirty-two, the oldest sixty-one:—"All of them have had several years of preaching experience. The personal history of each, as related to the gospel, was deeply interesting. The well-sustained replies to doctrinal questions, and the simplicity and earnestness of the faith of these men, were very pleasing to us all. We see anew how the Holy Spirit awakens and leads men. They all shrank from the thought of receiving any definite office in the church,—a geniune humility, as far as we could discern, being the source of their sense of unworthiness."

METHODIST MISSION, CHUNGKING.

Dr. George B. Crews writes to the New York Independent of February 5th:—"Our two Protestant missions here are, as yet, unharmed; but in case of an attack on the Catholics, we can hardly hope to escape without damage. Protestants and Catholics are on very friendly terms here, exchanging visits, and frequently becoming intimate friends."

THE LONDON MISSIONARY SOCIETY.

We gather the following items from The Chronicle for March:—"An appeal to the foreign residents in Peking for contributions towards the support of the Missionary Hospital in that city has brought in subscriptions amounting in all to 540 dollars. This sum, it is estimated, will cover the ordinary working expenses for one year.... Rev. Jonathan Lees reports forty-one baptisms at Tientsin in 1884, as against fourteen in 1883....Mr. Ahok, from Foochow, has been to Hongkong and commemorated his visit by heading a subscription list, for building a new chapel, with a gift of \$1,000."

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Aur Book Cable.

The author of The Willow Pattern* is well known to many of the readers of "The Recorder." Notwithstanding his enforced absence from the land of Sinim, that his interest in it has not ceased, will be evinced, not only by the production of this little work, but also by others from his diligent pen. He has in the present work hit upon the pleasant plan of narrating the customs of the Chinese in an account of the life of of a little girl, born within the 好門口 of a wealthy tea merchant living in the western suburbs of Canton. The evils of polygamy are well shown up in the peeps which are given into the inner apartments of Mr. Li's house, while many traits of Chinese character are depicted in a most realistic manner. The title of the famous willow pattern story has been taken by the author, and, while keeping this in his mind's eye as the end towards which his story has to tend, he has developed from a story of a haunted house some interesting incidents in his narrative, and into the fabric of his tale he has interwoven many bright lights and shades of Chinese life. The book is quite a repertory of Chinese habits and superstitions, and will give to the foreign reader a very good idea of native life in China. Not only will the letterpress be of use in this way, but the book is very fully embellished with pictures, many of which cannot fail to interest the English or American reader, while at the same time, in many cases, bits of China and Chinese life will thus be brought nearer to the comprehension of such readers, than any amount of description could have accomplished. J. D. B.

The Memoir of Mrs Scarborought is a brief but loving tribute to "a life of self-renouncing love," a life, "not animated by stirring Missionary incident," as we read on the Introduction, but one of quiet, generous, unobtrusive service. The object of its publication, the author tells us. is to present Mrs. Scarborough "to the reader, specially as a worker on behalf of the women and girls of Hankow, in the hope that a plain statement of her case, may move others to undertake similar work to that which she was called upon so suddenly to relinquish." With this object the writer of the Introduction, though an Indian Missionary, and evidently more fully acquainted with Woman's Work in India, than in China, is in entire sympathy. The chief part of Mrs. Scarborough's Missionary work centred in and circled round her Women's Class and her Girl's School, in Hankow; and this little record depicts, chiefly in her own words, the light and shade, the difficulties and disappointments, the success and satisfaction, to be found in such work. The medical aid, the "good substantial meal," the distribution of the Illustrated London News, the romping with the girls and being "stiff for a week after," all show how heartily Mrs. Scarborough entered into her work; and the steady growth of her Women's Class, and the closing references to it, cheeringly attest that her work was not in vain in the LORD. The glimpses afforded of Mrs. Scarborough's personal character and home life are bright with the beauty of self-forgetfulness, patience and humility.

We cordially commend this little book to our readers, in the hope that the object of the author will . be amply realized. D. H.

[&]quot;The Willow Pattern," by the Rev. Hilderic Friend, late Missionary in Canton, China, Author of 'Flowers and Flower-lore;' 'Devonshire Plant-names'; 'The First Year of my Life,' &c., London: T. Woobner, 2 Castle Street, City Rd., E.C., and 66 Paternoster Row, E.C.; pp. XII,—164.

E.C., and 66 Paternoster Row, E.C.; pp. XII,—164.

† "Memoir of Mrs. Scarborough," late of Hankow, by the Rev. William Scarborough, with an Introduction by the Rev. E. E. Jenkins, M.A., one of the General Secys. of the Wesleyan Missionary Society. London: T. Woobner; 1884, pp. 44.

Editorial Actes and Alissionary Actus.

Iltems.

left us but little room for extracts from home papers, for review of books, for notices of hospital reports, or for items of news. All we can do is to condense into a few lines the most important of the events of the last month pertaining to missionary matters.

In the first place, we must report the interesting case of a missionary whose salary is but \$1,200, and who has five children at home, who felt at the beginning of this year that he must discontinue his subscription to The Recorder, but who finds he "must have it after all!"

The Rev. L. B. Partridge, of Swatow, writes :- "Our Mission is much reduced in numbers. I suppose Dr. and Mrs. Ashmore are in San Francisco, or farther east. Miss Thompson leaves on the 18th of April, so that our entire mission force is limited to six persons, two of who arrived in December last."

From Amoy, early in April, Rev. T. Barclay reported regard-ing Formosa:—"Mr. Thow writes that he was able to pay a visit to a number of our stations lately. He visited eight of our stations, and was of course warmly welcomed by the Christians, who had not been looking for a visit at such a time. He conversed individually with eighty persons, who applied for baptism, and of these he baptized twenty-six. On his return to Taiwanfoo, he re-opened the College, which had been closed when the missionaries left. Dr. Anderson had also gone to the country,

for a visit of two or three weeks."

On the 9th of May, Dr. Talmage wrote:—"You will have heard of the return of Rev. Mr. Barclay and Mrs. Anderson to Taiwanfoo, and countries." of Dr. Mackay to Tamsui, imme-

of Formosa. Mr. and Mrs. Ede, and Mr. and Mrs. Campbell, expect to The pressure of other matter has leave Amoy for Taiwanfoo on the 11th instant. Rev. Mr. and Mrs. Thompson will remain here a little longer, in consequence of the ill health of Mrs. Thompson. Dr. and Mrs. Maxwell have been compelled to return to England, in consequence of his illness. This is a great disappointment, both to them and to all the missions in this region.'

> We learn that two placards have been posted up in Hangehow against missionaries. The first, some lit-tle time ago, was directed against the French and Roman Catholic Missionaries. The second, more recently, is far more venomous, and is directed against both Roman Catholics and Protestants. response, however, to the petition of the missionaries, an official Proclamation has been issued, the substance of which is, writes Rev. J. L. Stuart, that, "The penalty for posting up anonymous placards is strangulation; that missionaries are allowed to promulgate the doctrines of their religion, under the all-forbearing grace of the Emperor; that no one is forced to hear them; and that the affairs of religion and government are two different things. We have every reason to be thankful for the proclamation. It has been posted in public places. There has been no perceptible change in the conduct of the people toward us on account of the placard. We still keep up the daily open-air preaching services."

> The Royal Asiatic Society in its meeting in this place, on the 14th instant, discussed "the Prevalence of Infanticide in China," and finally passed a resolution that it "does prevail in China, for reasons and to a degree not recognized in other

It is sad to report that 1,000 diately on the raising of the blocade chests of opium, at a cost of d

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\$500,000, paying a duty of \$80,000 | finally detected in the earth of certo the Chinese Government, have been taken in to Ningpo since the commencement of the truce.

Rev. W. S. Holt, late Superintendent of The Presbyterian Press, Shanghai, having been obliged to leave on account of health, has been appointed missionary of the Presbyterian Board in the Synod of Columbia, with head-quarters at Portland.

Mr J. E. Cardwell, lately of the China Inland Mission at Takutan, takes the position of Business Agent of that Mission in Shanghai -the position lately filled by Mr. Jas. Dalziel, but who is now connected with the Presbyterian Press. and who has opened the Missionary Home in this place.

From Foochow, under date of May 6th, Rev. J. H. Worley writes :-"Missionary work is very prosperous throughout the province. There seems a greater desire than ever before to know the Doctrine. American Board's people find the work more encouraging inside the city. We have been holding special night meetings for four weeks, and the work still goes on. Several have united with the church, and larger numbers of those not accustomed to attend have come regularly."

We learn from Rev. D. Hill, of Hankow, that the Tek Ngan case is settled, and that the authorities consent to the re-occupancy of the purchased property without let or hindrance. "We owe a great deal," writes Mr. Hill, "to the able conduct of the case by Mr. Alabaster, H. B. M. Consul here, and thank God for so satisfactory a conclusion of a long and difficult case."

We have been favored by a short visit from Rev. Wallace Taylor, M.D., of the A.B.C.F.M. Mission, Osaka, Japan. Dr. Taylor's discoveries regarding the origin of the disease Kaké, better known as Beriberi, are of the greatest interest. He traces it to a microscopic spore, which is often found largely developed in rice, and which he has equally influential Albany organi-

tain alluvial and damp localities.

Mr. C. A. Colman writes from Canton :- "Dr. Wenyon and Mr. Anderssen have gone to the frontiers of Kwangsi and Tonquin, at the request of the Viceroy, to attend to the wounded Chinese. Dr. Mackay has arrived safely at Tamsui, and has gone into the country to visit his destroyed chapels. He writes, 'The Converts with a Hoa at their head, never flinched."

CHINESE RELIGIOUS TRACT SOCIETY.

This Society held its Annual meeting in the Union Church in this place on the evening of May From the Annual Report it 7th. appears that its circulation during the year has been 238,000 books and tracts, or 4,822,000 pages, at an expense of \$2,542.67. The native Church of Pautingfoo is mentioned as contributing \$11.50, and takes the lead in this work. There are now thirty-eight depôts, or local secretaries, including thirty-one in The China. Society magnanimously expresses its willingness to give up entirely, or to unite itself with others, or to co-operate, in any way that will best subserve the best interests of the cause. The Annual Sermon, on May 10th, in Union Church, was to have been preached by Rev. Dr. Jenkins, Secretary of the Wesleyan Missionary Society, but as he was obliged to leave for Japan before that time, the sermon was preached by Rev. L. H. Gulick.

OBITUARY.

Few women leave behind them a nobler record of Christian usefulness than the late Mrs. Mary Pruyn, whose recent decease at Albany, N. Y., is mourned throughout a large circle of personal friends and foreign and home mission interests. Mrs. Pruyn, whose unstinted labor for others, began early in her life, was the honored founder of the Industrial Home for Children, the House of Shelter, and several other

zations. In the hospital and charit-, the flourishing Women's Hospital, able work during the Civil War she was extremely active. Not resting with this, in 1871 she sailed for Yokohama, and there, in the course of her missionary labors, established the American Mission Home for Girls, and, during subsequent visits to Japan and China, made at the Home at Shanghai, and founded New York Independent.

now under American care, in that The last-named work was city. her final one. She returned to the United States last Autumn, and died in the sixty-sixth year of her age; adding, as the Albany Morning Express comments, another name to the record of those whose life cost of strength and health, reor- has been "an utter abnegation of ganized the well-known Bridgman self for the good of others."-The

Missionary Journal.

BIRTHS.

AT St. John's, on the 4th, inst., the wife of Rev. S. C. PARTRIDGE, of a daughter.

Arrivals and Departures.

ARRIVALS.

At Shanghai, May 4th, Rev. W. F. WALKER, of Methodist Episcopal Mission of Tientsin, and Mrs. Dr. YATES, of Shanghai.

DEPARTURES.

From Shanghai, April 16th, Rev. J. and Mrs. Carson, of Irish Presbyterian Mission, Newchwang, for England.

From Shanghai, April 20th, Rev. W. Brereton, wife, and two children, Church of England, North China, for England.

From Shanghai, May 1st, Rev. G. GOODRICH, and wife, and Miss L. B. PIERSON, of A.B.C.F.M. Mission, North China; and Rev. W. S. SAYRES, Prot. China Inland Mission, for England.

Births, Marriages, & Deaths. Episcopal Mission, Chinkiang; and Rev. J. W. Davis, Presbyterian, South, Soochow-all for San Francisco.

> From Shanghai, May 2nd, Miss E. A. Baldwin, Medical Assistant of Miss M. M. Philips, M.D., of the Woman's Board of Missions, Methodist Episcopal Church, South, Soochow, for London.

> From Shanghai, May 7th, Miss M. L. Berry, Presbyterian Mission, Chefoo, for San Francisco.

> From Shanghai, May 7th, Rev. W. Scarborough, of Wesleyan Mission. Hankow, for San Francisco.

> From Shanghai, May 16th, Rev. J. A. SMITH, of Methodist Episcopal Mission, Kiukiang, for San Francisco.

> From Shanghai, May 17th, Rev. O. G. MINGLEDORFF, Methodist Episcopal Mission, South, Nansiang, for London.

From Shanghai, May 17th, Dr. W. L. PRUEN, Mrs. PRUEN, sen., and Mrs. A. WHILLER, and two children, all of i.]

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